AN Usefull Case OF CONSCIENCE, DISCUSSED, And RESOLVED.

Concerning

Associations and Confederacies with *Idolaters*, *Infidels*, *Heretickes*, or any other known Enemies of Truth and Godlinesse.

By Master GEORGE GILLESPIE, late Minister at *Edinburgh*.

Whereunto is subjoyned a Letter written by him to the Commissioners of the Generall Assembly, in the time of his sickneſſe; Together with his Testimony unto this Truth, written two dayes before his Death.

LONDON,
Printed by *T. R.* and *E. M.* for *Ralph Smith*, and are sold at his shop at the signe of the Bible in Cornhil neer the Royal Exchange. *Anno* 1649.

The PREFACE.

THis following Queſtion and Caſe of Conſcience, as it was handled and reſolved by Mr. *Gilleſpie*, in ſome Sermons delivered by him, about the time of contriving the late War againſt the Kingdome of *England*; being much deſired by many who heard of it, that it might be for publike uſe, and at laſt yeelded to by the Author before his death. His friends have thought it neceſſary to publiſh the ſame, together with theſe Teſtimonies wherewith he ſealed this Truth herein contained, in the time of his ſickneſſe, and immediately before his death.

An usefull Case of Conscience, discussed and resolved: Concerning *Associations and confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of Truth and Godlinesse.*

WHile I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Politicians and Lawyers; *Whether a confederacie and association with wicked men, or such as are of another Religion, be lawfull, yea, or no?* For answer whereunto shortly, let us distinguish, 1. Civil Covenants. 2. Ecclesiastical, Sacred, or Religious Covenants. 3. Mixed Covenants, partly Civil, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod* 23.32. and 34.13, 14. *Judg.*2.2. that no such superstitious, unlawful worship might be tolerated. As for Civil Covenants, if they be for commerce or peace, which were called σπονδαὶ they are allowed according to the Scriptures. *Gen.*14.3. *Gen.*31.44. 1 *King.* 5.12. *Jer.*29.7. *Rom.*12.18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old had sometimes with the *Pagans*. It was the breach of a Civil Covenant of Peace with the *Turke*, that God punished so exemplarily in *Vladislaus* King of *Hungary*. But if the civil Covenant be such a Covenant as the *Grecians* called συμμαχία to joyn in military expeditions together; of this is the greatest debate and controversie among Writers; for my part, I hold it unlawfull, with divers good Writers. And I conceive that

Zepperus de pol. Mos. l. 6. c. 4 Pelargus in *Deut.*7. 1, 2, 3. Pareus in *Gen.* 14. Rivetus in *Exod.*23.32. Tarnovius tract. de fœderibus.

Ste Victor. Srigel. in 7 paralip. 5. *also* Zeppe Pelargus,

...ius, ubi Lava- ...in 2 Para- ...lip. 25. & in E- ...zek. 16. 26. P. Martyr. Loc. Com. Clas. 4. Num. comen. in 1 Reg. 15. 17 &c. The same thing is holden by Tostatus in 3 Reg. 15. Quest 24. Corn. a Lapide in 3 Reg. 22. 3.

that *Exod.* 34. God forbiddeth not onely Religious Covenants with the *Canaanites*, but even civill Covenants, *verse* 12. and conjugled Covenants, *verse* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod.* 23. 32. and 34. 12. 15. *Deut.* 7. 2. Yea, God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10. 12. *Judg.* 2. 1, 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpreted of four other Nations, 1 *King.* 11. 1, 2. so that 'tis to be understood generally against confederacies with idolaters and those of a false Religion: And the reason of the Law is Moral and perpetuall, *viz.* the danger of ensnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with themselves; for a conjunction of Councels and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2 *Chron.* 16. to *verse* 10. And *Ahaz* his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chron.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous Heathens; there is not the like reason to condemne confederacies and associations with wicked men of the same Religion. I answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Iacob*, as had made defection from true Religion; for as *Grotius de jure belli & pacis* lib. 2. cap. 15. *Numb.* 9. noteth, GOD would have such to be more abominated then Heathens, and to be destroyed from among their people, *Deut.* 13. 13 Besides this I adde, 2. We have in other Scriptures examples which meet with that case also; for *Jehosaphats* confederacy with *Ahab*: 2 *Chron.* 18. 3. with *Chron.* 19. 2. and after with *Ahaziah*, 2 *Chron.* 20. 35. are condemned, which made *Iehosaphat* (although once relapsing into that sinne) yet afterwards mend his fault; for he would not againe joyn with *Ahaziah*, when he fought that association the second time, 1 *King.* 22. 49. So *Amaziah* having associate himselfe in an expedition with the *Israelites*, when God was not with him, did upon the Prophets admonition disjoyne himselfe from them and take his hazard of their anger: 2 *Chron.* 25. 7. 8, 9, 10. *Lavater* upon

the

the place applying that example, noteth this as one of the cauſes why the Chriſtian Wars with the *Turke* had ſo ill ſucceſſe; why ſaith he, conſider what Souldiers were imployed; this is the fruit of aſſociations with the wicked. 3. Theſe confederacies proceed from an evill heart of unbelief. as is manifeſt by the reaſons which are brought againſt *Ahaz* his League with *Benhadad*, 2*Chron.* 16. 7, 8, 9. and by that which is ſaid againſt the confederacie with the King of *Aſſyria*, *Iſay* 8 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people conſidering their owne inability for managing ſo great a Warre, thought it neceſſary to have a confederacie with the *Aſſyrians*; but this was from faithleſſe feares, from want of faith to ſtay and reſt upon God as ſufficient. 4. If we muſt avoid fellowſhip and converſation with the ſons of Belial, (except where naturall bonds or the neceſſity of a calling tieth us, *Pſal.* 6. 8. *Prov.* 9. 6. and 24. 1. 2 *Cor.* 14, 15. and if we ſhould account Gods enemies our enemies, *Pſal.* 139. 21. then how can we joyne with them, as confederates and aſſociates? for by this meanes we ſhall have fellowſhip with them, and look on them as friends.

Now as to the Arguments which uſe to be brought for the contrary opinion, Firſt, 'tis objected that *Abraham* had a confederacy with *Aner*, *Eſchol*, and *Mamre*, *Geneſis* 14, 13. *Abraham* with *Abimelech*, *Geneſis* 21. 27. 32. and *Iſaac* with *Abimelek*, *Gen.* 26. *Iacob* with *Laban*, *Gen.* 31. 44. *Solomon* with *Hiram*, 1 *Kings* 5. 12. Anſw. 1. It cannot be proved that theſe confederates of *Abraham*, *Iſaac* and *Solomon*, were either Idolaters or wicked: *Laban* indeed was an Idolater: But there are good Interpreters who conceive that *Abrahams* three confederates feared God; and that *Abimelech* alſo feared God, becauſe he ſpeaketh reverently of God, and aſcribeth to God the bleſſing and proſperity of thoſe Patriarchs.

'Tis preſumed alſo that *Hiram* was a pious man, becauſe of his Epiſtle to *Solomon*, 2 *Chron.* 2. 11. 12. However, 2. thoſe confederacies were civil, either for commerce, or for peace and mutuall ſecurity that they ſhould not wrong one another, as that with *Laban*. *Gen.* 31. 52. and with *Abimelech*, *Gen.* 26. 29. which kind of confederacy is not controverted.

'Tis objected alſo that the *Maccabes* had a Covenant with the *Romanes* and *Lacedemonians*, 1 *Macca.* 8. and 12. 1, 2. Anſw. 1.

That

That Covenant is disallowed by many good Writers, yea, 'tis observed from the story that they had not the better, but the worse successe, not the lesse, but the more trouble following it. 2. The Story it self, 1 *Mac.* 1. 12 tels us that the first motion of a confederacy with the Heathen in those times proceeded from the children of Belial in *Israel*. Lastly it may be objected that persons discontented, and of broken fortunes were gathered to *David*, and that he received them, & became a Captain to them, 1 *Sam.* 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by *Sauls* tyranny, and were therefore in debt and discontented, and that *David* in receiving them was a Type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no profane nor wicked person might be in his company, *Psal.* 101. yea, *Psal.* 34. 11. (which was penned at that same time when he departed from *Achish* and became Captaine of those 400 men) he saith to them, *Come ye children, hearken unto me, I will teach you the fear of the Lord.* 3. I shall bring a better Argument from *Davids* example against the joyning with such associates in War as are known to be Malignant and wicked, *Psal.* 118. 7. *The Lord taketh my part with them that help me, therfore I shall see my desire upon mine enimies*, Psal. 54. 4. *The Lord is with them that upholdmy soule.* Upon this last place, both *Calvin* and *Gesnerus* observe, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked: he intimates also, that if he had not known that God was with his helpers, leading and inspiring them, he had looked for no help by them. 2 *Chron.* 25. 7. 8. That *Davids* helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himself *fidos homines qui idem cum eo sentirent* saith *Lavater* on the place, faithfull men of his own minde: he addeth, that they were such as hated *Sauls* impiety and injustice, and loved *Davids* vertue. *Vict. Strigelius* cals them *fideles amicos, faithfull friends.* The Text it selfe tels us, that divers of them joyned themselves to *David* while he yet was in distresse and shut up in *Ziklag*, *vers.* 1, (which was an Argument of sincerity:) also, that some of *Benjamin* (*Sauls* owne tribe) adjoyned themselves to *David*, and the spirit came upon *Amasia*, who by a special Di-

vine

vine instinct spake to assure *David* of their sincerity, *verse* 2.16. 18. They also who joyned themselves with *David* after *Sauls* death, *vers.*23, were not of a *double heart*, but of *a perfect heart*, *vers.*38.38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Ark, 1 *Chron.*13.3 4.

This point of the unlawfulnesse of confederacies with men of a false Religion, is strangely misapp'yed by *Lutherans* against confederacies with us, whom they call *Calvinists*: So argueth *Tarnov. Tract. de Fœder.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs, may be made one in him; so we ought to pray against, and by all means avoyd fellowship, familiarity, mariages, and military confederacies with known wicked persons & such as are of a false or heretical Religion. I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other Heathens; which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies & conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a profane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: *Exod.*23.32. and 34.13. *Deut.*7.5. *Judg.*2.2. And although the letter of the Law mention this in reference to the *Canaanites*; yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition. And what marvell? If such things were not to be tolerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Heretick's. *Socrat. hist. lib.*5 *cap* 10.

2. God forbad familiar conversation with these Heathens, that they should not dwell together with his people, nay, nor in the land with them, *Exod.*23.33. lest one of them being familiar with an *Israelite*, might call him to a feast and make him eat of things sacrificed to idols, *Exod.* 34.15. Compare this with *Judg.*1.21. *Psal.*106.35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.*5. 11. then with a Pagan or unbeleever, 1 *Cor.* 1. 27, There is a conversing and companying with

wicked

wicked perſons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an Argument againſt ſeparating and departing from a true Church, becauſe of ſcandalous perſons in it. The Apoſtle gives this check to ſuch, go where they will, they ſhall finde ſcandalous perſons all the world over. There is againe a converſing and companying with wicked perſons, which naturall and civil bonds, our neer relations, or our calling tieth us unto, as between husband and wife, parent and child, Paſtor and people, Magiſtrate and thoſe of his charge. But wittingly and willingly to converſe and have fellowſhip either with hereticall or profane perſons, whether it be out of love to them and delight in them, or for our owne intereſt or ſome worldly benefit, this is certainly ſinfull and inexcuſable. If we take care of our bodily ſafety, by flying the company of ſuch as have the plague; yea if we take care of the ſafety of our beaſts, and would not to our knowledge ſuffer a ſcabbed or rotten ſheep to infect the reſt; ſhall we not much more take care of our own and neighbours ſouls, by avoyding and warning others to avoid the fellowſhip of the ungodly, whereby ſpirituall infection comes. Remember it was but a kind viſit of *Iehoſaphat* to *Ahab* which was the occaſion of ingaging him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3. God forbade conjugall covenants or marrying with them, *Exod.* 34. 16. *Deut.* 7. 3. The rule is the ſame againſt matching with other wicked perſons, whether Idolaters or profeſſing the ſame religion with us. We read not of idolatry or any profeſſed doctrinall differences in Religion between the Poſterity of *Seth* & the Poſterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themſelves in marriage with the profane. *Gen.* 6. 1. 2, 3. *Iehoram* married not an Heathen, but the daughter of *Ahab*; but 'tis marked, hee did evill, as did the houſe of *Ahab*; And what is the reaſon given for this? *For the daughter of Ahab was his wife*, 2 *Kings* 8. 18. and by and by, *verſe* 27. the like is marked of *Ahaziah* the ſon of *Iehoram*, who *did evill in the ſight of the Lord as did the houſe of Ahab, for he was the ſonne in Law of the houſe of Ahab.* The Apoſtle *Peter* ſuppoſeth that Chriſtians marry ſuch as are *heires together of the grace of life*, 1 *Pet.* 3. 7. ſee alſo, *Prov.* 31. 30.

4. God

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *ſubactionis*, or (as others ſpeak) *pactum liberatorium*: He would have his people ſhew no mercy to thoſe whom he had deſtinate to deſtruction, *Deut.* 7. 2. Herein *Ahab* ſinned making a brotherly Covenant or friendſhip with *Benhadad*, when God had delivered him into his hand, 1 *King.* 20. 32, 33, 34 So in all Chriſtian Commonwealths, the Magiſtrate Gods vicegerent ought to cut off ſuch evil doers as Gods Word appointed to be cut off. *Davids* ſparing of *Joab* and *Shimei*, being partly neceſſitate thereto, partly induced by political reaſons, (whereof he repented when he was dying, nor could his conſcience be at eaſe till he left a charge upon *Solomon* for executing juſtice upon both *Joab* and *Shimei*, 1 *King.* 2. 5, 6, 8, 9.) are no good Preſidents or warrants to Chriſtian Magiſtrates to neglect the executing of Juſtice. 'Tis a better preſident which *David* reſolveth upon more deliberately, *Pſal.* 101 8. *I will early deſtroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.* Mark this *All*, of what degree or quality ſoever, without reſpect of perſons; and that *early* and without delay. Laſtly, and even *Joab* himſelf was ſo far puniſhed by *David*, that he was caſt out of his place and command, 2 *Sam.* 19. 13 and 20. 4.

5. The Law is alſo to be applyed againſt civil Covenants, not of Peace, or of Commerce, but of Warre; that is, a League offenſive and defenſive, wherein we aſſociate our ſelves with Idolaters, Infidels, Hereticks, or any other known Enemies of Truth or Godlineſſe, ſo as to have the ſame friends or enemies. A Covenant of Peace or Commerce with ſuch may happen to be unlawfull, in reſpect of ſome circumſtances; as when Peace is given to thoſe Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be deſtroyed by the hand of Juſtice; or when commerce with Idolaters is ſo abuſed, as to furniſh them with the things that they are known to make uſe of in their idolatry. But as for συμμαχια, a confederacie engaging us into a War with ſuch aſſociates, 'tis abſolutely and in its own nature unlawfull: and I find it condemned by good Writers, both of the Popiſh party, of the

Lutheran party, and of the Orthodox party. Some of all these are before cited. What holinesse God required in the Armies of *Israel*, see *Deut.* 23. 9, 11, 12, 13, 14. We may well argue as *Isidorus Peluſiota* doth, *lib.* 3. *epiſt* 14. If the Law was so severe against such uncleannesses as were not voluntary, how much lesse would God suffer such as did voluntarily and wickedly defile themselves? 'Tis marked as a part of *Abimilechs* sinne, *Judg.* 9 4. that he hired *vain and light persons which followed him*. God would have *Amaziah* to dismisse an hundred thousand men of *Israel* being already with him in a body, and told him he should fall before the enemy if these went with him, because God was not with them. 2 *Chron.* 25. 7, &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition; but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many enraged Souldiers could do to him or his people; and indeed they did much hurt in going back, *vers.* 13. yet God rewarded *Amaziahs* obedience with a great Victory. In the last Age shortly after the begun Reformation in *Germany*, this Case of Conscience concerning the unlawfulnesse of such Confederacies, was much looked at. The City of *Strasburg*, Anno 1529. made a Defensive league with *Zurik*, *Berne*, and *Basil*; *Qui & vicini erant, & dogmate magis conveniebant*, saith *Sleidan*; They were not only neighbours, but of the same Faith and Religion, therefore they made a confederacie with them. About two years after, the Elector of *Saxony* refused to take into confederacie those *Helvetians*, because although they were powerful, and might be very helpful to him, yet they differing in Religion concerning the Article of the Lords Supper, he said he durst not joyn with them as confederates, lest such sad things might befall him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

Sleid. Com. & lib. 7. p. 106.

Ibid. lib. 8. pag. 127. De Helvetiis in fœdus recipiendis, quod civitates valde cupiebant, Saxo per Legatos respondet: Quoniam de cœna Dom. diversum sequantur dogma, non sibi licere societatem cum ipsis ullam coiri: quanti sit ipsorum conjunctio propter vires atque potentiam, non se quidem latere, sed eo sibi minime respiciendum esse, ne tristis inde sequatur exitus, quod iis accidisse Scriptura

Scriptura teſtetur, qui muniendi ſui cauſa, cujuſque modi præſidiis uti fuiſſent. etiam pag. 233. Quod ſi Zuingliani fatererentur errorem atque deſiterent, comprehendi etiam in hac pace, ſin minus, tum deſerendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipſis faciendum eſſe. Et infra lib. 9 pag. 156. Et recipiendos eſſe placet in hoc fœdus (Smalchaldicum) qui velint atque cupiant, modo Doctrinam Auguſtæ propoſitam in Comitiis profiteantur, & ſortem communem ſubeant.

The rule was good *in theſe*, although in that particular caſe miſapplyed. The very Heathens had a notion of the unlawfulneſſe of confederacies with wicked men; for as *Victorinus Strigelius* on 2 *Chron.* 25. noteth out of *Æſchylus* his Tragedy entituled *Seven to Thebe*, *Amphiaraus* a wiſe and vertuous man was therefore ſwallowed up in the earth with ſeven men and ſeven horſes, becauſe he had aſſociate himſelfe with *Tydeus*, *Capaneus*, and other impious Commanders marching to the ſeige of *Thebe*. Laſtly, take this reaſon for further confirmation: As we muſt do all to the glory of God, ſo we muſt not make Warres to our ſelves, but to the Lord; hence *the book of the Warres of the Lord*, Num. 21. 14. and, *the battell is not ours, but the Lords*, 1 Sam. 25. 28. 2 *Chron.* 20. 15. Now how ſhall we imploy them that hate the Lord, to help the Lord? or how ſhall the enemies of his glory do for his glory? Shall Rebels and Traytors be taken to fight in the Kings Warres? Offer it to thy Governour, as it is ſaid *Mal.* 1. ſee if he would take this well.

As for the Objections from Scripture, they are before anſwered. There are many other exceptions of mens corrupt reaſon, which yet may be eaſily taken off, if we will receive Scripture light. That very caſe of *Iehoſaphats* confederacy with *Ahab*, taketh off many of them; for although, 1. *Iehoſaphat* was a good man and continued ſo after that aſſociation, not drawne away into Idolatry, nor infected with *Ahabs* Religion, but onely aſſiſting him in a civill buſineſſe. 2. *Ahab* lived in the Church of *Iſrael* which was ſtill a Church, although greatly corrupted, and he was no profeſſed hater of God (onely he had profeſſed to hate *Micajah* the man of God) yea lately before this he appeared very penitent, and ſome think *Iehoſaphat* now judged charitably of *Ahab*, becauſe of that great humiliation and

repentance of his, which God did accept, ſo farre, as to reward it with a temporall ſparing mercy, 1 *Kings* 21. at the end: then followes immediately *Chap.* 22. *Iehoſaphats* aſſociation with him; Although *Iehoſaphat* was alſo joyned in affinity with *Ahab*, *Ahabs* daughter being married to his ſon. 3. The enemy was the King of *Syria*, and *Iehoſaphat* doth not joyne with a wicked man againſt any of Gods people, but againſt the infidell *Syrians*; even as *Amazia* was begining to joyne with thoſe of the ten tribes againſt the *Edomites*. 4. The cauſe ſeemes to have been good, as *Carthuſian* on 1 *Kings* 22. 3 and *Lavater* upon 2 *Chron.* 9. 2. note. For *Ramoth-Gilead* was a City of Refuge, pertaining to the *Levites* in the tribe of *Gad*, and ſhould have beene reſtored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20 34. *Daneus* brings that ſame example of *Ahabs* going up againſt *Ramoth-Gilead*, to prove that 'tis juſt to make warre againſt theſe who have broken Covenant with us. 5. *Iehoſaphats* manner of proceeding was pious in this reſpect, that he ſaid to *Ahab*, *enquire I pray thee of the word of the Lord to day*, and againe, *is there not here a Prophet of the Lord beſides*, to enquireth *ultrà*; and ſeeks all the light he could there have in point of conſcience from Prophets of the Lord, which makes it probable that thoſe 400 Prophets did not profeſſe, or were not known to *Iehoſaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they anſwer alſo in the name of the Lord, *the Lord ſhall deliver it*. 'Tis not likely that *Iehoſaphat* would deſire the Prophets of *Baal* to be conſulted, or that he would hearken to them more then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too farre engaged himſelfe to *Ahab*, before the enquiring at the word of the Lord. However, it ſeemes, he was by this enquiring ſeeking a faire way to come off again. 6. *Iehoſaphats* end was good, *Martyr* on 1 *Kings* 22. thinks *Iehoſaphat* entered into this confederacy with *Ahab*, for the peace and ſafety of this Kingdome, and to prevent a new Warre between *Iudah* and *Iſrael*, ſuch as had been between *Aſa* his father, and *Baaſha* King of *Iſrael*, for which end

alſo

alſo *Carthuſian ibid.* thinks that *Iehoſaphat* took *Ahabs* daughter to his ſon. Yet notwithſtanding of all this, the Prophet *Iehu* ſaith to him, 2 *Chron.* 19. 2. *Shouldeſt thou help the ungodly, or love them that hate the Lord?* The LXX. read *hated of the Lord* which comes all to one thing. And leſt it ſhould be thought a veniall or light matter, he addeth, *Therefore is wrath upon thee from before the Lord.* So that from this example we learne, that let us keep our ſelves unſpotted of the falſe religion or errours of thoſe with whom we aſſociate, let wicked men ſeem never ſo penitent, and our relations to them be never ſo near, let the common enemy be an Infidell, let the cauſe be never ſo good, let the manner of proceeding be never ſo pious, and the end alſo good: yet all this cannot excuſe nor juſtifie confederacies and aſſociations with wicked and ungodly men. And if God was ſo angry at *Iehoſaphat*, when there were ſo many things concurring as might ſeeme to excuſe or extenuate his fault, it being alſo in him a ſinne of infirmity onely, and not without a reluctation of conſcience, and a conflict of the ſpirit againſt the fleſh (which *Pareus* upon 1 *Kings* 22. doth well collect from his deſire of enquiring at the word of the Lord, that he might have occaſion to come off) how much more will God be angry with ſuch as go on with an high hand in this treſpaſſe, caſting his word behind them, and hating to be reformed?

If it be further objected, that we are not able without ſuch confederacies and help to proſecute a great war alone; This alſo the Holy Ghoſt hath before hand anſwered, in the example of *Ahaz* his confederacy with the King of *Aſſyria*; for he had a great War to manage, both againſt the *Syrians*, and againſt the King of *Iſrael*, 2 *Kings* 16. 7. alſo againſt the *Edomites* and *Philiſtins*, 2 *Chron.* 28. 16, 17, 18, yet although he had ſo much to do, this could not excuſe the confederacy with the *Aſſyrian*: he ſhould have truſted to God, and not uſed unawfull meanes. God can ſave by few as well as by many; yea, ſometimes God thinks not fit to ſave by many, *Judg.* 7. It ſhall not be the ſtrength of battell

to have unlawfull confederates, but rather to want them, *Exod.* 23.22.

If it be ſaid it is dangerous to provoke and incenſe many wicked men by caſting them off. This is plainely Swered from the example of *Amaziah* and the 100000. men of *Iſrael* with him, of which before. If furthermore objection be made, that we muſt be gentle and patient towards all, and in meekneſſe inſtruct thoſe that oppoſe themſelves, 2 *Tim.* 2. 24, 25. Anſw. 1. Yet he bids us turne away from the wicked, Ibid, *chap.* 3. 5. We ought in meekneſſe to inſtruct even him that is excommunicate, 2 *Theſſal.* 3. *verſe* 15. yet we are there warned, *verſ.*14. to have no company with him. 2. The Angel of the Church at *Epheſus*, is at once commended, both for his patience, and that he could not beare them which were evill.

I ſhall adde five Diſtinctions which will take off all other Objections that I have yet met with.

1. Diſtinguiſh betweene a confederacy which is more diſcretive and diſcriminative, and a confederacy which is more unitive. And here is the reaſon why Covenants of peace and commerce even with Infidels and wicked perſons are allowed, yet Military aſſociations with ſuch, diſallowed: for the former keeps them and us ſtill divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines συμμαχία to be ſucha Covenant as makes us and our confederates to have the ſame friends and enemies, and it is mentioned by Writers as a further degree of Union then σπονδαι or Covenants of peace.

Kekerm. de Repub. Spart. diſp. 4. lib. 2. Cap. 20.

2. Diſtinguiſh between endeavour of duty, and the perfection of the thing: Which anſwers that exception, *O then we muſt have an Army all of Saints,* (it ſhould be ſaid, *without any known wicked perſon in it.*) Now even as 'tis our duty to endeavour a purging of the Church from wicked and ſcandalous perſons; yet when we have done all we can, the Lords field

field ſhall not be perfectly purged from tares till the end of the world, *Mat.*13. So when we have done all that ever we can to avoid wicked perſons in an Expedition, yet we cannot be rid of them all; but we muſt uſe our utmoſt endeavour that we may be able to ſay, 'tis our affliction, not our fault.

3. Diſtinguiſh between ſome particular wicked perſons, here and there mixing themſelves with us; and between a wicked Faction and malignant party: The former ſhould be avoided as much as is poſſible; but much more a conjunction with a wicked faction. *David* would by no meanes meet and conſult with the *Kahal meregnim*, the Aſſembly of Malignants; neither did he only ſhun to meet and conſult with *vain perſons*, who openly ſhew and bewray themſelves; but even with *diſſemblers*, or (as the *Chaldee*) *with thoſe that hide themſelves that they may do evill*, Pſal.26.4, 5. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat.

4. Diſtinguiſh between ſuch a fellowſhip with ſome wicked perſons, as is neceſſary, (which is the caſe of thoſe that are Married, and of Parents and Children;) or unavoidable, which is the caſe of thoſe, whoſe lot is to cohabite in one Town or in one Family; in a caſe of neceſſity, Travelling or ſailing together. Diſtinguiſh, I ſay, between theſe, and an elective or voluntary fellowſhip with wicked men, when love to them, or our own benefit draweth us thereunto. We neither looſe natural bonds, nor require impoſſibilities, but that we keep our ſelves pure by not chooſing or conſenting to ſuch fellowſhip.

5. Diſtinguiſh beeween infidels, hereticks, wicked perſons, repenting, and thoſe who go on in their treſpaſſe: Whatever men have been, yet as ſoon as the ſignes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowſhip: Then indeed the Wolf ſhall dwell with the Lamb, and the Cow and the Beare ſhall feed, their young ones ſhall lye down together; meaning ſuch as were Wolves, Leopards, Beares, and now begin to change their nature:

nature: Not ſo with the obſtinate, contumacious and impenitent who ſtill remain Wolves, *&c.*

Let us now, 1. Examine our ſelves, Whether there be ſo much tenderneſſe of conſcience in us, as to cloſe with thoſe Scripture truths, or whether we are ſtill in a way of conſulting with fleſh and blood.

2. Be humbled for former miſcarriages and failings in theſe particulars, and for not walking accurately according to theſe Scripture Rules.

3. Beware for the future: remember and apply theſe Rules when we have to do with the practiſe of them.

And that I may drive home this naile to the head, I adde (beſides what was ſaid before) theſe Reaſons and Motives.

Firſt, 'tis a great judgement when God *mingleth a perverſe ſpirit* in the midſt of a people, *Iſa.* 19. 14. Shall we then make that voluntary act of our own, which the Word mentioneth as a dreadful judgment? With this ſpiritual judgment is oftentimes joyned a temporal judgment, as 2 *Chron.*16.9. and 20. 37. and 28. 20. ſo *Hoſ.* 5. 13. 7, 8. compared with *Hoſ.*8.8,9. where their judgement ſoundeth forth their ſin as by an Eccho: The *Chaldee* Paraphraſe in the place laſt cited ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.*

Secondly, remember what followed upon Gods peoples mingling themſelves with the Heathen, *Pſal.* 106. 35. *They were mingled among the heathen and learned their works. Hoſ.* 7. 8. *Ephraim he hath mixed himſelf among the people*, that is, by making confederacies with the Heathen, (as *Luther* expounds the place) and by ſeeking their help and aſſiſtance, *Hoſ* 5, 13. But what followes? *Ephraim is a cake not turned*; hot and over-baken in the nether ſide, but cold and raw in the upper ſide. This will prove the fruit of ſuch confederacies and aſſociations; To make us zealous for ſome earthly or humane thing, but remiſſe and cold in the things of Chriſt; to be too hot on our nether-ſide, and too raw on the upper ſide. Whereas not mingling our ſelves with the wicked, we ſhall through GODS

mercy

mercy be like a cake turned, that heat and zeal which was before downward, ſhall now be upward, heavenward, Godward, let it be alſo remembred, how both *Ahaz*, 2 *King.* 16.10. and *Aſa* himſelf, 2 *Chron.*16.10. (though a good man) were drawn into other great ſins upon occaſion of theſe aſſociations with the enemies of God and his people: this ſin will certainly enſnare men into other ſins. Tis well ſaid by *Calvin* upon *Ezek.* 16.26. that as we are too prone of our ſelves to wickedneſs, ſo when we enter into confederacies with wicked men, we are but ſeeking new tentations,and as it were bellows to blow up our own corruptions; as wine being mixed with water loſeth of its ſpirit, and white being mixed with black loſeth much of its whiteneſs: ſo the people of God, if once mixed with wicked enemies, ſhall certainly loſe of their purity and integrity. Thirdly, as theſe unlawful Confederacies draw us both into great judgements and ſins, ſo into great ſtupidity under theſe great plagues and ſins, which will make the eſtate of ſuch to be yet worſe, *Hoſ.*7.9.after *Ephraims* mixing himſelf among the people,tis added, *Strangers have devoured his ſtrength, and he knoweth not; yea, gray hairs are here and there upon him,yet he knoweth it not*; although his Confederates have diſtreſſed him,and not ſtrengthned him, and although there may be obſerv'd in him divers ſigns of a decaying dying condition,yet he knows it not,nor takes it to heart; The ſame thing is inſiſted upon *v.*11. *Ephraim alſo is like a ſilly dove without heart;they call to Egypt,they go up to Aſſyria:* he is as void of underſtanding as a ſilly dove,whoſe neſt being ſpoiled, and *her young ones taken from her* (which the *Chaldee* paraphraſe addes for explications cauſe)yet ſhe ſtil returns to thoſe places where,and among thoſe people by whom ſhe hath been ſo ſpoiled; So *Iſrael* will ſtill be medling with thoſe that have done him great hurt. Fourthly, we finde, that ſuch Confederacy or Aſſociation either with Idolators, or known impious perſons, is ſeldom or never recorded in the Book of God, without a reproof, or ſome greater mark of Gods diſpleaſure put upon it. If it were like the Polygamy of the Patriarchs, often mentioned and not reproved, it were the leſs marvel to hear it ſo much debated: But now when God hath purpoſely ſet ſo many Beacons upon thoſe Rocks and Shelves, that we may beware of them, O why ſhall we be ſo mad, as ſtill to run upon them! It was reproved in the time of the Judges, *Judg.*2.1,2,3. It was reproved in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Aſa's* Covenant with *Benhadad*, *Ahaz* his Confederacy with the *Aſſyrians*, *Jehoſaphats*

ſaphats Aſſociation, firſt with *Ahab*, then with *Ahaziah*, *Amaziahs* Aſſociation with thoſe 100000 men of *Ephraim*, when God was not with them, all thoſe are plainly diſallowed and condemned. Moreover, that reproof *Jer.* 2. 18. *And now, what haſt thou to do in the Way of Egypt, to drink the waters of Sihor? Or what haſt thou to do in the Way of Aſſyria, to drink the Waters of the river?* the Chaldee hath thus, *What have ye to do to aſſociate with Pharaoh King of Egypt?—And What have ye to do to make a Covenant with the Aſſyrian?* Again, after the Captivity, *Ezra* 9. the *Jews* mingling of themſelves with the Heathen is lamented. Fifthly, the great and precious promiſes of God may encourage us ſo, as we ſhall never ſay to the wicked, *A Confederacy*: for upon condition of our avoiding all ſuch confederacies and conjunctions, God promiſeth never to break his Covenant with us, *Judg.* 2. 1, 2. and to receive us as his Sons and Daughters, 2 *Cor.* 6. 14,16,17,18. Sixthly, 'tis one of Gods great mercies which he hath Covenanted and promiſed, *I will purge out from among you the Rebels, and them that tranſgreſs againſt me, Ezek.* 20. 38. Why ſhould we then forſake our own mercy, and deſpite the counſel of God againſt our own ſouls? Seventhly, as it was in *Aſa* his experience, 2 *Chron.* 16. 7,8. ſo it hath been in our own, God hath done his greateſt works for us, when we were moſt unmixed with ſuch men.

There is another Objection, which at the writing hereof I have met with: 'Tis *Davids* confederacy and aſſociation both with *Abner*, 2 *Sam.* 3.12,13. and with *Amaſa*, 2 *Sam.* 19.13. whom according to agreement he made General of his Hoſt, 2 *Sam.* 20.4. although both of them had been *Davids* enemies, and born Arms againſt him; *Abner* being alſo ſcandalous, both for his whoredom, 2 *Sam.* 3.7. and his treachery againſt *Iſhboſheth* in aſpiring to the Crown (which is collected from his going in unto *Sauls* Concubine, as *Abſolom* did unto *Davids* afterward) yea, for that he had born Arms againſt *David*, when he knew that God had ſworn to make *David* King, and ſo againſt the light of his conſcience, 2 *Sam.* 3.9,18. Anſ. 1. *Peter Martyr* commenting upon thoſe places, diſalloweth *Davids* practice in both theſe caſes, eſpecially his league with *Abner*. Should we follow theſe two examples, not being allowed or commended in Scripture? or ſhould we not rather avoid ſuch confederacies, becauſe of many examples thereof, plainly condemned in the Word of God? 2. Whatſoever may be conceived to be allowable or excuſeable in theſe examples of *David*, yet it cannot be applyed,

except

except in like caſes. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Iſrael* to him, and that he ſhould make him reign over all the Tribes, whereas otherwiſe there was no appearance of *Davids* ſubduing of all the other Tribes, but by a long and bloody War. Again, when *David* covenanted and capitulated with *Amaſa*, he was in a maner fled out of the land for *Abſolon*, 2 *Sam.* 19.9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing alſo (as Interpreters obſerve) that the men of *Judah* having ſtrengthned *Jeruſalem*, and kept it with a gariſon for *Abſolon*, and having done ſo much in aſſiſting *Abſolon* againſt *David*, ſhould grow deſperate in holding out againſt him, hoping for no mercy; therefore he is content to make *Amaſa* General of his Army, upon condition that he would cauſe the men of *Judah* to bring him back to *Jeruſalem*, which *Amaſa* moves the men of *Judah* to do, 2 *Sam.* 19.14. for it was done by his authority, as *Joſephus* alſo writeth; nor could it be done without his authority, for *Abſolon* and *Ahitophel* being dead, *Amaſa* had the whole power and ſole headſhip of that Army, and of all that faction that had followed *Abſolon*. Now then let them that will plead for the lawfulneſs of confederacies with wicked perſons from theſe examples of *David*, firſt make the caſe alike, that is, that the wicked one have power of an Army, and of a great part of the body of a Kingdom, to make them either continue in Rebellion and enmity, or to come in and ſubmit. Next let it be remembred, that both *Abner* and *Amaſa* did a great ſervice (which was meritorious at the hands of men) for the good, peace and ſafety of the King and Kingdom, and they did it at that time alſo when *David* was but weak, and they had power enough to have continued a war againſt him: Which is a very rare caſe, and far different from the caſe of ſuch as have done, and are doing all that they can to pervert and miſlead many thouſands of the people of God, in ſtead of reducing many thouſands to obedience, as *Abner* and *Amaſa* did. 3. There are ſome other Anſwers proper to the one caſe and the other. There is nothing in the Text to prove, that *David* made ſuch a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him General of his Army (as afterwards he Covenanted with *Amaſa*) for at that time he could have no colour of reaſon for caſting *Joab* out of his place, as afterwards he had; Therefore I underſtand with *Sanctius*, that the League which *Abner* ſought from *David* was *Fœdus pacis*, a Covenant of peace.

Sanctius Corn. a Lap. in 2 Sam. 3.

Antiq. Jud. lib. 7. cap. 10.

Hyerome readeth, *fac mecum amicitias*, make friendſhip with me, for before they had been enemies; ſo that this League is not of that kinde which is chiefly controverted. As for *Amaſa*, I ſhall not go about (as ſome have done) to excuſe or extenuate his fault in joyning with *Abſolom*, as not being from any malice or wicked intention againſt *David* his Uncle; but there is ſome probability that *Amaſa* was a penitent and hopeful man: Sure *David* had better hopes of him then of *Joab*; and if it be true which *Joſephus* writeth, that before *David* ſent *Zadock* and *Abiathar* to the men of *Judah* and to *Amaſa*, frequent meſſages came from them to the King, deſiring to be received into his favor; howſoever *Amaſa* being ſo willing and ready to do ſo much for *David*, when he might have done ſo much againſt him, *David* as he could not do his buſineſs without him, ſo he had ſome ground to hope well of him; conſidering withal that *Amaſa* was not ſet upon this buſineſs by any offence or diſpleaſure at the other party, as *Abner* was. 4. Even as this example, ſo far as concerneth the laying aſide and caſting off of *Joab*, and not preferring his brother *Abiſha* in his room (both of them being guilty of *Abners* blood, 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to ſtrengthen that which I have been pleading for.

Toſtatus in c. 17. 4.

lib. 7.

The point being now ſo fully cleared from Scripture, there is the leſs reaſon to argue contrariwiſe from humane examples in Chriſtian States and Commonwealths. The Word of God muſt not ſtoop to mens practices, but they to it. Yet even among thoſe whoſe example is alledged for the contrary opinion, there want not inſtances for cautiouſneſs and conſcientiouſneſs in chooſing or refuſing confederates; as namely, among the *Helvetians* or *Suitzers*. They of *Zurick* and *Bern*, when once reformed, renounced their League made before with the *French* King, for aſſiſting him in his Wars, and reſolved onely to keep peace with him; but would not continue the League of συμμαχία, or joyning with him in his Wars. And whatſoever were the old Leagues about 300 years ago, mutually binding thoſe Cantons each to other, for ayd and ſuccour, and for the defence of their Countrey, and for preſervation of their particular Rights and Liberties, and for a way of deciding Controverſies and Pleas between men of one Canton and of another (which Leagues are recorded by thoſe that write of that Commonwealth) yet after the Reformation of Religion, there was ſo much zeal on both ſides, that it grew to a War between the Popiſh and the Proteſtant Cantons, wherein as the Popiſh ſide ſtrengthned themſelves by

See Mr. Fox Acts & Monuments, vol. 2. p. 86. 9. 807 Edit. 1589.

See the Estates, Principalities and Empires of the world, tranſlated by Grimſton, p. 365, to 370.

Acts & Monuments, ubi ſupra, p. 872. Simler. Com. lib. 7. p. 106, 119, 120.

by a confederacy with *Ferdinand* the Emperors brother, ſo the Proteſtant ſide, *Zurick*, *Bern* and *Baſil* entred into a confederacy, firſt with the City of *Straſburgh*, and ſhortly thereafter with the *Lantgrave* of *Heſſe*, that thereby they might be ſtrengthned and aydes againſt the Popiſh Cantons. The differences in Religion put them to it to chooſe other confederates. Nevertheleſs, I can eaſily admit what *Lavater* judiciouſly obſerveth upon *Ezek.* 16. 26, 27, 28, 29. That Covenants made before true Religion did ſhine among a people, are not to be raſhly broken, even as the believing husband ought not to put away the unbelieving wife, whom he married when himſelf alſo was an unbeliever, if ſhe be willing ſtill to abide with him. Whatſoever may be ſaid for ſuch Covenants, yet confederacies with Enemies of true Religion, made after the light of Reformation, are altogether inexcuſable.

Peradventure ſome have yet another objection, This is an hard ſaying (ſay divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are ſtill eſteemed enemies to the cauſe of God, and to his ſervants. *Anſ.* This is juſt as if thoſe traytors, Covenant-breakers, and other ſcandalous perſons, from which the Apoſtle bids us turn away, 2 *Tim.* 3. 5. had objected, If we have no form of godlineſs, we are looked upon as aliens, and ſuch as are not to be numbred among Gods people, yet now when we have taken on a form of godlineſs, we are in no better eſteem with *Paul*, but ſtill he will have Chriſtians to turn away from us; yea, tis as if workers of iniquity living in the true Church, ſhould object againſt Chriſt himſelf, If we pray not, if we hear not the Word, &c. we are not accepted, but rejected for the neglect of neceſſary duties, yet when we have prayed, heard, &c. we are told for all that, *Depart from me ye workers of iniquity, I never knew you.* Men muſt be judged according to their fruits, according to their words and works, and courſe of living; and if any who have taken the Covenant, ſhew themſelves in their words & actions to be ſtil wicked enemies, our eyes muſt not be put out with their hand at the Covenant.

If any diſaffected ſhall ſtill inſiſt and ſay, But why then are we received both to the Covenant and to the Sacrament; nay, why are we forced and compelled into the Covenant. *A.* 1. If any known Malignant or complyer with the Rebels, or with any Enemy of this cauſe, hath been received either to the Covenant or Sacrament, without ſigns of Repentance for the former Malignancy

and

and ſcandal (ſuch ſigns of Repentance I mean, as men in charity ought to be ſatisfied with) 'tis more then Miniſters and Elderſhips can anſwer either to God, or to the Acts and conſtitutions of this National Church. I truſt all faithful and conſcientious Miniſters have labored to keep themſelves pure in ſuch things; yea, the General Aſſembly hath ordained, that known complyers with the Rebels, and ſuch as did procure protections from the Enemy, or keep correſpondence and intelligence with him, ſhall be ſuſpended from the Lords Supper, till they manifeſt their Repentance before the Congregation. Now if any after ſigns and declaration of Repentance, have turned again to their old ways of Malignancy, their iniquity be upon themſelves, not upon us. 2. Men are no otherwiſe drawn or forced into the Covenant, then into other neceſſary duties; nay, it ought not to be called a forcing or compelling: Are men forced to ſpare their neighbors life, becauſe murther is ſeverely puniſhed? or are men compelled to be loyal, becauſe Traytors are examplarily puniſhed? there may and muſt be a willingneſs and freeneſs in the doing of the contrary duty, although great ſins muſt not go away unpuniſhed: Men are not compelled to vertue, becauſe vice is puniſhed, elſe vertue were not vertue. Thoſe that refuſe the Covenant, reproach it, or rail againſt it, ought to be looked upon as enemies to it, and dealt with accordingly; yet if any man were known to take the Covenant againſt his will, he were not to be received. 3. Theſe two may well ſtand together, to cenſure the contempt or neglect of any duty, and withal, to cenſure wickedneſs in the perſon that hath taken up the practice of the duty. If any Iſraelite would not worſhip the true God, he was to be put to death, 2. *Chron.* 15. 13. but withal, if worſhipping the true God, he was found to be a murtherer, an adulterer, &c. for this alſo he was to be put to death. The General Aſſembly of this Church hath appointed, that ſuch as after admonition continue in an uſual neglect of Prayer, and the worſhip of God in their Families, ſhall be ſuſpended from the Lords Supper till they amend: Yet if any man ſhall be found to make Family-worſhip a cloak to his ſwearing, drunkenneſs, adultery, or the like, muſt theſe ſcandalous ſins be uncenſured, becauſe he hath taken upon him a form of godlineſs? God forbid: 'Tis juſt ſo here, refuſers of the Covenant, and railers againſt it, are juſtly cenſured; but withal, if wickedneſs and malignancy be found in any that have taken the Covenant, their offence and cenſure is not to be extenuated, but to be aggravated.

I had

I had been but very ſhort in the handling of this Queſtion, if new Objections coming to my ears had not drawn me forth to this length: And now I finde one Objection more; ſome ſay, The Arguments before brought from Scripture, prove not the unlawfulneſs of confederacies and aſſociations with Idolaters, Hereticks, or prophane perſons of the ſame Kingdom, but onely with thoſe of another Kingdom. *Anſw.* 1. Then by the conceſſion of thoſe that make the Objection, 'tis at leaſt unlawful to aſſociate our ſelves with any of another Kingdom, who are of a falſe Religion or wicked life. 2. If familiar fellowſhip even with the wicked of the ſame Kingdom be unlawful, then is a Military aſſociation with them unlawful, for it cannot be without conſulting, conferring, converſing frequently together. It were a prophane abuſing and mocking of Scripture to ſay, That we are forbidden to converſe familiarly with the ungodly of another Kingdom, but not with the ungodly of the ſame Kingdom; or that we are forbidden to marry with the ungodly of another Kingdom, but not with the ungodly of the ſame Kingdom; for what is this but to open a wide gate upon the one hand, while we ſeem to ſhut a narrow gate upon the other hand? 3. Were not thoſe Military aſſociations, 2 *Chron.* 19.2. and 25.7,8. condemned upon this reaſon, becauſe the aſſociates were ungodly, haters of the Lord, and becauſe God was not with them: Now then *à quatenus ad omne.* The reaſon holds equally againſt aſſociations with any of whom it can be truly ſaid, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the camp of Iſrael altogether holy and clean, *Deut.* 23.9. to 14. clean from whom? not ſo much from wicked Heathens (there was not ſo much fear of that) as from wicked Iſraelites. 5. Saith not *David, I will early deſtroy all the wicked of the Land, Pſal.* 101.8. and, *Depart from me all ye workers of iniquity, Pſal.* 6.9. How can it then be imagined that he would make any of them his aſſociates and helpers in War?

Amandus Polanus Coment. in Ezek. 16. 26, 27, 28.

Qui Eccleſiæ ſcortationem, hoc eſt, idololatriam vel falſam doctrinam, & confœderationes cum impiis reprehendit, non eſt Hereticus, non eſt Shiſmaticus, non eſt ingratus adverſus matrem Eccleſiam: Alioquin etiam Ezekiel cum Jeremiâ, aliiſque Prophetis, fuiſſet Hereticus, aut Shiſmaticus, aut ingratus.

AN USEFULL CASE OF CONSCIENCE DISCUSSED AND RESOLVED,

Concerning Associations and Confederacies with Idolaters, Infidels, *Heretickes, or any other known* Enemies of Truth and Godlinesse.

By Master GEORGE GILLESPIE, late Minister at *Edinburgh*.

Whereunto is subjoyned a Letter, written by him to the Commissioners of the Generall Assembly, in the time of his sickneſſe: Together with his Testimony unto this Truth, written two dayes before his Death.

Printed at EDINBURGH, by the Heires of GEO. ANDERSON, for ANDRO WILSON, Anno 1649.

THE PREFACE.

THis following Queſtion and caſe of Conſcience, as it was handled and reſolved by Mr. *Gilleſpie* in ſome Sermons delivered by him, about the time of contriving the late War againſt the Kingdome of *England*, being much deſired by many who heard of it, that it might be for publike uſe, and at laſt yeelded to by the Author before his death. His friends have thought it neceſſary to publiſh the ſame, together with theſe Teſtimonies wherewith he ſealed this Truth herein contained, in the time of his ſickneſſe, and immediatly before his death.

1649
t G49
edit. 2

An uſefull caſe of Conſcience diſcuſſed and reſolved, concerning aſſociations *and confederacies with Idolaters, Infidels, Hereticks, or any other* known Enemies of Truth, and Godlineſſe.

WHile I have occaſion to ſpeak of humane Covenants, it ſhall not be unprofitable to ſpeak ſomewhat to that queſtion ſo much debated, as wel among Divines, as among Polititians and Lawyers, whether a confederacy and aſſociation with wicked men or ſuch as are of another Religion, be lawfull, yea, or no. For anſwer whereunto ſhortly, let us diſtinguiſh. 1. Civil Covenants. 2. Eccleſiaſtical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civil, partly Religious. The laſt two being made with wicked men and ſuch as differ in Religion from us, I hold to be unlawfull, and ſo do the beſt Writers. When the Iſraelites are forbidden a Covenant with the Canaanites, ſpeciall mention is made of their gods, altars, images, *Exod.* 23, 32. and 34, 13. 14. *Jud.* 2, 2. that no ſuch ſuperſtitious, unlawful worſhip might be tolerated. As for civill Covenants, if they be for commerce or peace, which were called *σπονδαὶ* they are allowed according to the Scriptures, *Gen.* 14, 13. *Gen.* 31, 44.

Zeperus. de pol. Moſ. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, 3. Pareus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de foederibus.

1 *Kings* 5. 12. *Ier.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civil Covenant of Peace with the *Turke*, that God punished so examplarly in *Uladislaus* King of *Hungary*: But if the civil Covenant be such a Covenant as the *Grecians* called *συμμαχία*, to joyn in military expeditions together, of this is the greatest debate and controversie among Writers; for my part, I hold it unlawfull with diverse good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Iunius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod.* 23. 32. and 34. 12, 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10, 12. *Iud.* 2. 1, 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1 *Kings* 11. 1, 2. so that 't is to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with themselves; for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples; as *Asa* his Covenant with *Benhadad*, 2 *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chron.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies and associations with wicked men of the same Religion; I answer. 1. It holds *a fortiori* against confederacies with such of the seed of *Iacob*, as had made defection from true Religion, for *Gratius de jure belli & pacis* lib. 2. *Cap.* 15. *Numb.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. besides this I adde. 2. We have in other Scrip-

See Victor. Strieg. in 7. paralip. 25. 2. Also Zepperus, Pelargus, Tarnovius, ubi supra. Lavater in 2 Paralip. 25. & in Ezek. 16, 26. P. Martyr Loc. Com. Class. 4. cap. 16. *Numb.* 23. & comment. in 1 Reg. 15, 17. *&c.* The same thing is holden by Tostatus in 3. Reg. 15. *Quest.* 24. Corn. a Lapide in 3. Reg. 22, 3.

Scriptures examples, which meet with that caſe alſo; for *Iehoſaphats* confederacy with *Ahab*: 2 *Chron.* 18. 3. with *Chron.* 19. 2. and after with *Ahaziah*. 2 *Chron.* 20. 35. are condemned which made *Iehoſaphat* (although once relapſing into that ſin) yet afterwards mend his fault, for he would not again joine with *Ahaziah*, when he ſought that aſſociation the ſecond time, 1 *Kings* 22. 49. So *Amaziah* having aſſociate himſelf in an expedition with the *Iſraelites*, when God was not with them, did upon the Prophets admonition disjoine himſelf from them and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the cauſes why the Chriſtian Wars With the *Turke* had ſo ill ſucceſſe, why ſaith he, conſider what Souldiers were imployed, this is the fruit of aſſociations with the wicked. 3. Theſe confederacies proceed from an evill heart of unbelief, as is manifeſt by the reaſons which are brought againſt *Abaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is ſaid againſt the confederacy with the King of *Aſſyria*, *Iſay.* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people conſidering their own inability for managing ſo great a War, thought it neceſſary to have a confederacy with the *Aſſyrians*; but this was from faithleſſe feares, from want of faith to ſtay and reſt upon God as alſufficient 4. If we muſt avoid fellowſhip and converſation with the ſons of Belial, (except where naturall bonds or the neceſſity of a calling tyeth us) *Pſal.* 6. 8. *Prov.* 9. 6. & 24. 1. 2 *Cor.* 6. 14, 15. & if we ſhould account Gods enemies our enemies, *Pſa.* 139. 21. then how can we joine with them, as confederates & aſſociates, for by this means we ſhall have fellowſhip with them, and look on them as friends.

Now as to the Arguments which uſe to be brought for the contrary opinion, Firſt it is objected that *Abraham* had a confederacy with *Aner*, *Eſchol*, and *Mamre*, *Geneſis* 14. 13. *Abraham* with *Abimelech*, *Geneſis* 21. 27. 32. and *Iſaac* with *Abimelech*, *Gen.* 26. *Iacob* with *Laban*, *Gen.* 31. 44. *Solomon* with *Hiram*. 1. *Kings* 5. 12. Anſw. 1. It cannot be proved that theſe confederates of *Abraham*, *Iſaac*, and *Solomon*, were either idolaters or wicked; *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared

God; and that *Abimelech* alſo feared God, becauſe he ſpeaketh reverently of God, and aſcribeth to God the bleſſing and proſperity of thoſe Patriarchs.

'T is preſumed alſo that *Hiram* was a pious man, becauſe of his Epiſtle to *Solomon*, 2 *Chron.* 2. 11, 12. however, 2. Thoſe confederacies were civill, either for commerce or for peace and mutuall ſecurity that they ſhould not wrong one another, as that with *Laban*, *Gen.* 31. 52. and with *Abimelech*, *Gen.* 26. 29. which kinde of confederacy is not controverted.

'T is objected alſo that the *Maccabees* had a Covenant with the *Romans* and *Lacedemonians*, 1 *Macca.* 8 and 12. 1, 2. Anſw. 1. That Covenant is diſallowed by many good Writers; yet 't is obſerved from the Story that they had not the better, but the worſe ſucceſſe, nor the leſſe but the more trouble following it. 2. The Story it ſelf, 1 *Macc.* 1. 12. tells us that the firſt notion of a confederacy with the heathen in thoſe times proceeded from the children of Belial in *Iſrael*. Laſtly, it may be objected that perſons diſcontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captaine unto them, 1 *Sam.* 22. 2. Anſw. 1. Some think (and, tis probable) they were ſuch as were oppreſſed and wronged by *Sauls* tyranny, and were therefore in debt and diſcontented, and that *David* in receiving them was a type of Chriſt who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no prophane nor wicked perſon might be in his company, P*ſal.* 101. yea, P*ſal.* 34. 11. (which was penned at that ſame time when he departed from *Achiſh* and became Captain of thoſe 400 men) he ſaith to them, *Come ye children hearken unto me, I will teach you the fear of the Lord.* 3. I ſhall bring a better Argument from *Davids* example againſt the joyning with ſuch aſſociates in War as are known to be malignant and wicked. Pſal. 118. 7. *The Lord taketh my part with them that help me, therefore I ſhall ſee my deſire upon mine enemies*, Pſal. 54. 4. *The Lord is with them that uphold my ſoul.* Upon this laſt place, both *Calvin* and *Geſuerus* obſerve, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they ſhould prove ſtronger then all the wicked; he intimateth alſo, that if he had not known that God was with

his

his helpers, leading and inſpiring them, he had looked for no help by them: 2 *Chron.* 25. 7, 8. That *Davids* helpers in the War were lookt upon as ſincere, cordiall, and ſtirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himſelf *fidos homines qui idem cum eo ſentirent* ſaith *Lavater* on the place, faithfull men of his own minde: he addeth, that they were ſuch as hated *Sauls* impiety and injuſtice, and loved *Davids* vertue. *Vict. Strigelius* calls them, *fideles amicos*, *faithfull friends*. The text it ſelf tells us, that diverſe of them joyned themſelves to *David* while hee was yet in diſtreſſe and ſhut up in *Zicklag*: *verſ.* 1. (which was an Argument of ſincerity:) alſo, that ſome of *Benjamin* (*Sauls* own tribe) adjoyned themſelves to *David*, and the ſpirit came upon *Amaſai*, who by a ſpeciall Divine inſtinct ſpake to aſſure *David* of their ſincerity, *verſ.* 2. 16, 18. They alſo who joyned themſelves with *David* after *Sauls* death, *verſ.* 23. were not of a *double heart*, but of a *perfect heart*. *verſ.* 33. 38. and they all agreed that the firſt great buſineſſe to be undertaken, ſhould be Religion, the bringing back of the Arke: 1 *Chron.* 13. 3, 4.

This point of the unlawfulneſſe of confederacies with men of a falſe Religion is ſtrangely miſapplyed by *Lutherans*, againſt confederacies with us, whom they call *Calviniſts*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good uſe of it: for as we ought to pray and endeavour that all who are Chriſts may be made one in him, ſo we ought to pray againſt and by all means avoide fellowſhip, familiaritie, Marriages, and military confederacies with known wicked perſons, and ſuch as are of a falſe or hereticall Religion. I ſhall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens which alſo (partly by parity of reaſon, partly by concluding more ſtrongly) will militate againſt confederacies and conjunctions with ſuch as under the profeſſion of the Chriſtian Religion do either maintain Hereſies and dangerous Errors, or live a prophane and wicked life.

Firſt, God forebade all Religious Covenants with ſuch, and would not have his people to tolerate the Gods, images, altars, or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Iudg.* 2. 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the beſt reforming Kings of *Iudah* applyed

and

and executed this Law in taking away the groves and high places abused by the *Iewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Iewes*. *Theodosius* is commended for his suppressing and punishing Hereticks.

Socral. hist. lib. 5. Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod.* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15. Compare this with *Iud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever 1 *Car.* 1. 27. There is a conversing and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, parent and child, Pastor and People, Magistrate and those of his charge. But wittingly and willingly to converse and have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our own interest or some worldly benefit this is certainly sinfull and inexcusable. If wee take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours soules, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spirituall infection comes. Remember it was but a kinde visit of *Iehosaphat* to *Ahab* which was the occasion of engageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3. God forbade conjugall Covenants or Marrying with them. *Exod.* 34. 16. *Deut.* 7. 31. The rule is the same against matching with

with other wicked persons, whether Idolaters or professing the same Religion with us. We read not of idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the Posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the prophane, *Gen.* 6. 1, 2, 3. *Jehoram* Married not an heathen, but the Daughter of *Ahab*; but tis marked, hee did evil, as did the house of *Ahab*; And what is the reason given for this? *For the Daughter of Ahab was his wife*, 2 *Kings* 8. 18. and by and by, *vers.* 27. the like is marked of *Ahaziah* the son of *Jehoram*, *who did evill in the sight of the Lord as did the house of Ahab, for he was the son in Law of the house of Ahab.* The Apostle *Peter* supposeth that Christians Marrie such as are *heires together of the grace of life.* 1 *Peter* 3. 7. see also, *Prov.* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, (or as other speak) *pactum liberarorum*; he would have his people shew no mercy to those whom he had destinate to destruction, *Deut.* 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 *Kings* 20. 32, 33, 34. So in all Christian common-wealths, the Magistrate Gods vicegerent ought to cut off such evil doers as Gods word appointeth to be cut off, *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease till he left a charge upon *Solomon* for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 8, 9.) are no good presidents or warrants to Christian Magistrates to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberately, *Psal.* 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Mark this *all*, of what degree or quality soever, without respect of persons, and that *early* and without delay, Lastly, and even *Joab* himself was so far punished by *David*, that he was cast out of his place and command, 2 Sam. 19. 13. and 20. 4.

5. The Law is also to be applyed against civill Covenants, not of Peace, or of commerce, but of Warre; that is a League offensive and defensive, wherein wee associate our selves with idolaters, infidels, heretieks, or any other known enemies of Truth or Godli-

 nesse,

neſſe, ſo as to have the ſame friends or enemies. A Covenant of Peace or comerce with ſuch may happen to be unlawfull, in reſpect of ſome circumſtances, as when Peace is given to thoſe Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be deſtroyed by the hand of Juſtice, or when comerce with idolaters is ſo abuſed, as to furniſh them with the things that they are known to make uſe of in their idolatry. But as for συμμαχία, a confederacy engaging us into a War withſuch aſſociates, 't is abſolutely and in its own nature unlawfull: and I finde it condemned by good Writers, both of the Popiſh party, of the *Lutheran* party and of the orthodoxe party, Some of all theſe are before cited, what holineſſe God required in the Armies of *Iſrael*, ſee *Deut.* 23. 9. 11, 12, 13, 14. We may well argue as *Iſidorus Peluſiota* doth, *lib.* 3. Epiſt. 14. If the Law was ſo ſevere againſt ſuch uncleanneſſes as were not voluntary, how much leſſe would God ſuffer ſuch as did voluntarily and wickedly defile themſelves. Tis marked as a part of *Abimelechs* ſin, *Jud.* 9. 4. that he hired *vaine and light perſons which followed him.* God would have *Amaziah* to diſmiſſe an hundred thouſand men of *Iſrael* being already with him in a body, and told him he ſhould fall before the enemy if theſe went with him, becauſe God was not with them, 2 *Chron.* 25. 7. &c. If they had not yet been gathered into a body, it had been much to abſtain from gathering them, upon the Prophets admonition; but this is much more, that he ſends them away after they are in a body, and takes his hazard of all the hurt that ſo many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *verſ.* 13. yet God rewarded *Amaziahs* obedience with a great Victory. In the laſt age ſhortly, after the begun Reformation in *Germany*, this caſe of conſcience concerning the unlawfulneſſe of ſuch confederacies was much looked at. The City of *Straſburg*, Anno, 1529. made a defenſive League with *Zurik*, *Berne*, and *Baſil*, *Qui & vicini erant, & dogmate magis conveniebant* ſaith *Sleidan*, they were not onely neighbours, but of the ſame Faith and Religion, therefore they made a confederacy with them, About two yeares after the Elector of *Saxony* refuſed to take into confederacy thoſe *Helvetians*, becauſe although they were powerfull, and might be very helpfull to him, yet they differing in Religion,

Sleid. comment. lib. 7. pag. 106.

Ibid lib. 8. pag. 127. de Helvetiis in fœdus recipiendis,

gion, concerning the Article of the Lords Supper, he ſaid, he durſt not joyne with them as confederates, leſt ſuch ſad things might befall him, as the Scripture teſtifieth to have befallen thoſe who for their help or defence took any aſſiſtance they could get.

quod civitates valde cupiebant, Saxo per Legatos reſpondet, quoniam de cœna Dom. diverſum ſequantur dogma non ſibi licere ſocietatem cum ipſis ullam coiri: quanti ſit ipſorum conjunctio, propter vires atque potentiam, non ſe quidem latere, ſed eo ſibi minime reſpiciendum eſſe, nempe ſi inde ſequatur exitus, quod iis accidiſſe Scriptura teſtetur qui muniendi ſui cauſa, cujuſque modi præſidiis uſi fuiſſent, Vide etiam pag. 133. Quod ſi Zuingliani fatentur errorem atque deſiſterent, comprehendi etiam in hac pace, ſin minus, tum deferendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipſis faciendum eſſe. Et infra lib. 9 pag. 156. Et recipiendos eſſe placet in hoc fœdus (Smalcaldicum) qui velint atque cupiant, modo Doctrinam Auguſto propoſitam in Commitiis profiteantur & ſortem communem ſubeant.

The rule was good *in theſi*, although in that particular caſe miſapplyed. The very heathens had a notion of the unlawfulneſſe of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron.* 25. noteth out of *Æſchylus* his Tragedi entituled *Seven to Thebe*, *Amphiaraus* a wiſe and vertuous man was therfore ſwallowed up in the earth with ſeven men and ſeven horſes, becauſe he had aſſociate himſelf with *Tydeus*, *Capaneus*, and other impious Commanders marching to the ſiege of *Thebes*. Laſtly take this reaſon for further confirmation, as we muſt do all to the glory of God, ſo we muſt not make Wars to our ſelves but to the Lord; hence *the book of the Wars of the Lord.* Numb. 21. 14. and *the battell is not ours, but the Lords.* 1 *Sam.* 25. 28. 2 Chron. 20. 15. Now how ſhall we imploy them that hate the Lord, to help the Lord? or how ſhall the enemies of his glory do for his glory? Shal Rebels and Traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is ſaid, *Mal.* 1. ſee if he would take this well.

As for the Objections from Scripture, they are before anſwered. There are many other exceptions of mens corrupt reaſon, which yet may be eaſily taken off, if we will receive Sripture light. That very caſe of *Jehoſaphats* confederacy with *Ahab*, taketh off many of them; for although 1. *Jehoſaphat* was a good man and continued ſo after that aſſociation, not drawn away into idolatry, nor infected with *Ahabs* Religion, but only aſſiſting him in a civill buſineſſe. 2. *Ahab* lived in the Church of *Iſrael*, which was ſtill a Church, although greatly corrupted, and he was no profeſſed hater of God (only he had profeſſed to hate

Micajah the man of God) yea lately before this he appeared very penitent, and ſome think *Jehoſaphat* now judged charitably of *Ahab*, becauſe of that great humiliation and repentance of his, which God did accept, ſo far, as to reward it with a temporall ſparing mercy, 1 *Kings* 21. at the end. Then followes immediatly *Chap.* 22. *Jehoſaphats* aſſociation with him. Although *Jehoſaphat* was alſo joined in affinity with *Ahab*, *Ahabs* daughter being married to his ſon. 3. The enemie was the King of *Syria*, and *Jehoſaphat* doth not joine with a wicked man againſt any of Gods people, but againſt the infidell *Syrians*; even as *Amaziah* was beginning to joyne with thoſe of the ten Tribes againſt the *Edomites*. 4. The cauſe ſeems to have been good, as *Carthuſian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron.* 19. 2. note. For *Ramoth Gilead* was a City of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and ſhould have been reſtored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20. 34. *Duneus* brings that ſame example of *Ahabs* going up againſt *Ramoth Gilead*, to prove that tis juſt to make War againſt theſe who have broken Covenant with us. 5. *Jehoſaphats* manner of proceeding was pious in this reſpect, that he ſaid to *Ahab*, *enquire I pray thee of the Word of the Lord to day*, and again, *is there not here a prophet of the Lord beſides*, he enquireth *ultra*, and ſeeks all the light he could there have in point of conſcience from Prophets of the Lord, which makes it probable that thoſe 400. Prophets did not profeſſe, or were not known to *Jehoſaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they anſwer alſo in the name of the Lord, *the Lord ſhall deliver it.* 'Tis not likely that *Jehoſaphat* would deſire the Prophets of *Baal* to be conſulted, or that he would hearken to them more then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himſelf to *Ahab*, before the enquiring at the Word of the Lord. How ever, it ſeemes, he was by this enquiring ſeeking a fair way to come off again. 6. *Jehoſaphats* end was good, *Martyr* on 1 *Kings* 22. thinks *Jehoſaphat* entered into this confederacy with *Ahab*, for the peace and ſafety of his Kingdome, and to prevent a new War between *Judah* and *Iſrael*, ſuch as had been between *Aſa* his father, and *Baaſha* King of Iſrael, for which

Polir. Chriſt. lib. 7. Cap. 1.

end

end alſo *Carthuſian Ibid.* thinks that *Jehoſaphat* took *Ahabs* daughter to his ſon, Yet notwithſtanding of all this the Prophet *Jehu* ſaith to him, 2 *Chron.* 19. 2. *Shouldeſt thou help the ungodly, or love them that hate the Lord.* The LXX. read *hated of the Lord*, which comes all to one thing. And leſt it ſhould be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn, that let us keep our ſelves unſpotted of the falſe Religion or errors of thoſe with whom we aſſociate, let wicked men ſeem never ſo penitent, and our relations to them be never ſo near, let the common enemy be an Infidell, let the cauſe be never ſo good, let the manner of proceeding be never ſo pious, and the end alſo good, yet all this cannot excuſe nor juſtifie confederacies and aſſociations with wicked and ungodly men. And if God was ſo angry at *Iehoſaphat*, when there were ſo many things concurring as might ſeem to excuſe or extenuate his fault, it being alſo in him a ſin of infirmity only, and not without a reluctation of conſcience, and a conflict of the ſpirit againſt the fleſh (which *Pareus* upon 1 *Kings* 22. doth well collect from his deſire of enquiring at the Word of the Lord, that he might have occaſion to come off) how much more will God be angry with ſuch as go on with an high hand in this treſpaſſe, caſting his word behind them, and hating to be reformed.

If it be further objected, that we are not able without ſuch confederacies and help to proſecut a great war alone. This alſo the Holy Ghoſt hath before hand anſwered, in the example of *Ahaz* his confederacy with the King of *Aſſyria*; for he had a great War to manage, both againſt the *Syrians*, and againſt the King of *Iſrael*, 2 *Kings* 16. 7. alſo againſt the *Edomites* and *Philiſtins*, 2 *Chron.* 28. 16, 17, 18. yet although he had ſo much to do, this could not excuſe the confederacy with the *Aſſyrian*: he ſhould have truſted to God, and not uſed unlawfull means. God can ſave by few as well as by many; yea ſometimes God thinks not fit to ſave by many. *Iud.* 7. It ſhall not be the ſtrength of battel to have unlawfull confederates, but rather to want them, *Exod.* 23. 22.

If it be ſaid it is dangerous to provoke and incenſe many wicked men by caſting them off. This is plainly anſwered from the exam-

ple of *Amaziah* and 100000. men of *Israel* with him of which before. If furthermore objection be made, that we must be gentle and patient towards all, and in meekneſſe inſtruct thoſe that oppoſe themſelves, 2 *Tim.* 2, 24. 25. Anſw. 1. Yet he bids us turne away from the wicked, Ibid. *Ch.* 3. 5, We ought in meekneſſe to inſtruct even him that is excommunicat, 2 *Theſſ.* 3. 15. yet we are there warned, *verſ.* 14. to have no company with him. 2. The Angel of the Church at *Epheſus*, is at once commended, both for his patience, and that he could not bear them which were evill.

I ſhall adde five diſtinctions which will take off all other objections that I have yet met with. 1. Diſtinguiſh between a confederacy which is more diſcretive and diſcriminative, and a confederacy which is more unitive. And here is the reaſon why Covenants of peace and commerce even with Infidels and wicked perſons are allowed, yet military aſſociations with ſuch, diſallowed: for the former keeps them and us ſtill divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines *συμμαχία*, to be ſuch a Covenant as makes us and our confederates to have the ſame friends and enemies, and tis mentioned by Writers as a further degree of Union then *σπονδαι* or Covenants of peace. 2. Diſtinguiſh between endeavour of duty and the perfection of the thing: which anſwers that exception, *O then, we muſt have an Army all of Saints*, (it ſhould bee ſaid, *without any known wicked perſon in it*,) Now even as tis our duty to endeavour a purging of the Church from wicked and ſcandalous perſons, yet when we have done all we can, the Lords field ſhall not be perfectly purged from tares till the end of the world, *Mat.* 13. So when we have done all that ever we can to avoid wicked perſons in an expedition, yet we cannot be rid of them all; but we muſt uſe our utmoſt endeavours, that we may be able to ſay, tis our affliction, not our fault. 3. Diſtinguiſh between ſome particular wicked perſons, here and there mixing themſelves with us, and between a wicked faction and malignant party: The former ſhould be avoided as much as is poſſible: but much more a conjunction with a wicked faction. *David* would by no meanes meet and conſult with the *Kahal meregnim*, the Aſſembly of Malignants; neither did he only ſhunne to meet and con-

Kekerm. de Repub. Spart. diſp. 4. lib. 2. Cap. 20.

conſult with *vaine perſons*, who openly ſhew and bewray themſelves; but even *with diſſemblers*, or (as the *Chaldee*) *with thoſe that hide themſelves that they may do evil*. Pſal. 26. 4, 6. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Diſtinguiſh between ſuch a fellowſhip with ſome wicked perſons, as is neceſſary (which is the caſe of thoſe that are Married, and of Parents and Children) or unavoidable, (which is the caſe of thoſe, whoſe lot is to cohabite in one Towne, or in one Family) in a caſe of neceſſity travelling or ſayling together; Diſtinguiſh, I ſay, between theſe and an elective or voluntary fellowſhip with wicked men, when love to them, or our own benefite draweth us thereunto. We neither looſe naturall bonds, nor require impoſſibilities, but that we keep our ſelves pure by not choofing or conſenting to ſuch fellowſhip. 5. Diſtinguiſh between Infidels, Hereticks, wicked Perſons repenting and thoſe who go on in their treſpaſſe: what ever men have been, yet as ſoone as the ſignes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowſhip: Then indeed the Woolfe ſhall dwell with the Lamb, and the Cow and the Bear ſhall feed, their young ones ſhall lye downe together, meaning ſuch as were Wolves, Leopards, Beares, and now begin to change their nature: not ſo with the obſtinate, contumacious and impenitent, who ſtill remain Wolves, &c.

Let us now, 1. Examine our ſelves, whether there be ſo much tenderneſſe of conſcience in us, as to cloſe with thoſe Scripture Truths, or whether we are ſtill in a way of conſulting with fleſh and blood. 2. Be humbled for former miſcarriages and failings in theſe particulars, and for not walking accuratly according to theſe Scripture Rules. 3. Beware for the future: remember and apply theſe Rules when we have to do with the practiſe of them. And that I may drive home this naile to the head, I adde (beſide what was ſaid before) theſe Reaſons and Motives. Firſt, tis a great judgement when God *mingleth a perverſe Spirit* in the midſt of a people, *Iſay* 19. 14. ſhall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this ſpirituall judgement is oftentimes joyned a temporall judgement as 2 *Chron.* 16. 9. and 20. 37. and 28. 20. ſo *Hoſ.* 5. 13.

7, 8,

7, 8. compared with *Hoſ.* 8. 8, 9. where their judgement, ſoundeth forth their ſin as by an Echo: The *Chaldee* paraphraſe in the place laſt cited ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themſelves with the heathen, *Pſal.* 106. 35. *They were mingled among the heathen and learned their workes. Hoſ.* 7. 8. *Ephraim he hath mixed himſelf among the people*, that is, by making confederacies with the heathen, (as *Luther* expounds the place) and by ſeeking their help and aſſiſtance, *Hoſ.* 5. 13. But what followes, *Ephraim is a cake not turned*, hot and overbaken in the neither ſide, but cold and raw in the upper ſide. This will prove the fruit of ſuch confederacies and aſſociations, to make us zealous for ſome earthly or humane thing, but remiſs and cold in the things of Chriſt; to be too hote on our neither ſide, and too raw on the upper ſide. Whereas not mingling our ſelves with the wicked, we ſhall through Gods mercy be like a cake turned; That heat and zeal which was before downward, ſhall now be upward, heavenward, Godward, let it be alſo remembred, how both *Ahaz*, 2 *Kings* 16. 10. and *Aſa* himſelf, 2 *Chron.* 16. 10. (though a good man) were drawn into other great ſins upon occaſion of theſe aſſociations with the enemies of God and his people: this ſin will certainly enſnare men in other ſins. Tis well ſaid by *Calvin* upon *Ezek.* 16. 26. that as we are too prone of our ſelves to wickedneſſe, ſo when we enter into confederacies with wicked men, we are but ſeeking new tentations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loſeth of its ſpirits, and white being mixed with black, loſeth much of its whiteneſſe: ſo the people of God, if once mixed with wicked enemies, ſhall certainly loſe of their purity and integrity. Thirdly, as theſe unlawfull confederacies draw us both into great judgements and great ſins, ſo into a great ſecurity and ſtupiditie under theſe great plagues and ſins, which will make the eſtate of ſuch to be yet worſe, *Hoſ.* 7. 9. after *Ephraims* mixing himſelfs among the people, tis added, *Strangers have devoured his ſtrength, and he knoweth it not, yea gray haires are here and there upon him, yet he knoweth it not*: although his confederates have diſtreſſed him, and not ſtrengthened him, and although there may bee obſerved in him diverſe ſignes of a de-

decaying dying condition, yet he knowes it not, nor takes it to heart; The ſame thing is inſiſted upon *verſ.* 11. *Ephraim alſo is like a ſilly Dove without heart; They call to Egypt, they go unto Aſſyria.* He is as voide of underſtanding as a ſilly Dove, whoſe neſt being ſpoiled, and *her young ones taken from her* (which the *Chaldee* paraphraſe addeth for explications cauſe) yet ſhe ſtill returneth to thoſe places where, and among thoſe people by whom ſhe hath been ſo ſpoiled; So *Iſrael* will ſtill be meddling with thoſe that have done him great hurt. Fourthly, wee finde that ſuch confederacy or aſſociation either with idolaters or known impious perſons, is ſeldome or never recorded in the Book of God, without a reproof, or ſome greater mark of Gods diſpleaſure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the leſſe marvell to hear it ſo much debated. But now when God hath purpoſely ſet ſo many Beacons upon thoſe rocks, and Shelves that we may beware of them, O why ſhall we be ſo mad, as ſtill to run upon them. It was reproved in the time of the Judges, *Judg.* 2. 1, 2, 3. It was reproved in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Aſa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Aſſyrian*; *Jehoſaphats* aſſociation, firſt with *Ahab*, then with *Ahaziah*: *Amaziahs* aſſociation with thoſe 100000. men of *Ephraim*, when God was not with them, all thoſe are plainly diſallowed and condemned. Moreover that reproof, *Jer.* 2. 18. *And now, what haſt thou to do in the way of Egypt, to drink the waters of Sihor? Or what haſt thou to do in the way of* Aſſyria, *to drink the waters of the river?* the Chaldee hath thus; *what have ye to do to aſſociate with* Pharaoh *King of Egypt* — *And what have ye to do to make a Covenant with the* Aſſyrian? Again after the captivity, *Ezra* 9. the *Jewes* mingling of themſelves with the heathen is lamented. Fifthly, the great and precious promiſes of God, may encourage us ſo, as we ſhall never ſay to the wicked, a *confederacy*: for upon condition of our avoiding all ſuch confederacies and conjunctions, God promiſeth never to break his Covenant with us, *Judg.* 2. 1, 2. and to receive us as his Sons and Daughters, 2 *Cor.* 6. 14. 16, 17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promiſed, *I will purge out from among you the Rebels and them that tranſgreſſe againſt me*, *Ezek.* 20. 38.

Why ſhould we then forſake our own mercy, and deſpiſe the counſell of God againſt our own ſoules? Seventhly, as it was in *Aſa* his experience, 2 *Chron.* 16. 7, 8. ſo it hath been in our own, God hath done his greateſt works for us, when we were moſt unmixed with ſuch men.

There is another Objection, which at the writing hereof, I have met with: Tis *Davids* confederacy and aſſociation both with *Abner*, 2 *Sam.* 3. 12, 13. and with *Amaſa*, 2 *Sam.* 19. 13. whom according to agreement he made Generall of his Hoſte, 2 *Sam.* 20. 4. although both of them had been *Davids* enemies, and born Arms againſt him, *Abner* being alſo ſcandalous, both for his whoredome, 2 *Sam.* 3. 7, and his treachery againſt *Iſhboſheth* in aſpyring to the Crown (which is collected from his going in unto *Sauls* Concubine, as *Abſolom* did unto *Davids* afterward) yea for that he had born Arms againſt *David*, when he knew that God had ſworn to make *David* King, and ſo againſt the light of his conſcience, 2 *Sam.* 3. 9. 18. Anſw. 1. *Peter Martyr* commenting upon thoſe places, diſſaloweth *Davids* practiſe in both theſe caſes: eſpecially his League with *Abner*. Should we follow thoſe two examples, not being allowed or commended in Scripture? or ſhould we not rather avoid ſuch confederacies, becauſe of many examples thereof, plainly condemned in the Word of God? 2. Whatſoever may be conceived to be allowable or excuſable in theſe examples of *David*, yet it cannot be applyed, except in like caſes. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Iſrael* to him, and that he ſhould make him reigne over all the Tribes, whereas otherwiſe there was no appearance of *Davids* ſubduing of all the other Tribes; but by a long and bloudy War. Again when *David* Covenanted and capitulated with *Amaſa*, he was in a manner fled out of the Land for *Abſolom*, 2 *Sam.* 19. 9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing alſo (as interpreters obſerve) that the men of *Judah* having ſtrengthned *Jeruſalem* and kept it with a garriſon for *Abſolom* and having done ſo much in aſſiſting *Abſolom* againſt *David*, ſhould grow deſperate in holding out againſt him, hoping for no mercy, therefore he is content to make *Amaſa* Generall of his Army, upon condition that he would cauſe the men of *Judah* to bring him back to *Jeruſalem*, which *Amaſa* moves the men of *Judah* to doe;

2Sam.

2 Sam. 19. 14. for it was done by his authoritie, as *Josephus* also writeth, nor could it be done without his authority, for *Absolom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absolom*. Now then let them that will plead for the lawfulnesse of confederacies with wicked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of the Kingdome, to make them either continue in Rebellion and enmity or to come in and submit. Next let it be remembred that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men (for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, and they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, in stead of reducing many thousands to obedience; as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctus* that the League which *Abner* sought from *David* was *Fœdus pacis*, a Covenant of peace. *Hyerome* readeth, *fac mecum amicitias*, make friendship with me, for before, they had been enemies, So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not go about (as some have done) to excuse or extenuate his fault in joining with *Absolom*, as not being from any malice or wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth that before *David* sent *Zadock* and *Abiathar* to the men of *Judah* and to *Amasa*, frequent messages came from them to the King, desireing to be received into his favour; however *Amasa* being so willing and ready to do so much for *David*, when hee might have done so much

Tostatus in 2 Reg. 17. Quæst. 24.

Antiq. lib. 7. Cap. 10.

againſt him, *David* as he could not do his buſineſſe without him, ſo he had ſome ground to hope well of him: conſidering withall that *Amaſa* was not ſet upon this buſineſſe by any offence or diſpleaſure at the other party, as *Abner* was. 4. Even as this example, ſo far as concerneth the laying aſide and caſting off of *Joab* and not preferring his brother *Abiſhai* in his room (both of them being guilty of *Abners* bloud. 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to ſtrengthen that which I have been pleading for.

The point being now ſo fully cleared from Scripture, here is the leſſe reaſon to argue contrariwiſe from humane exemples in Chriſtian States and Common wealthes. The Word of God muſt not ſtoup to mens practiſes, but they to it. Yet even among thoſe whoſe exemple is alledged for the contrary opinion, there want not inſtances for cautiouſneſſe and conſcientiouſneſſe in chooſing or refuſing confederats: As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for aſſiſting him in his Wars, and reſolved only to keep peace with him; but would not continue the League of *συμμαχία*, or joyning with him in his Wars. And whatſoever were the old Leagues about 300. years ago, mutually binding thoſe Cantons each to other, for aid and ſuccour, and for the common defence of their Country, and for preſervation of their particular Rights and Liberties, and for a way of deciding controverſies and pleas between men of one canton, and of another, (which Leagues are recorded by thoſe that write of that Common-wealth) yet after the Reformation of Religion, there was ſo much zeal on both ſides, that it grew to a War between the Popiſh and the Proteſtant Cantons, wherein as the Popiſh ſide ſtrengthened themſelves by a confederacie with *Ferdinand* the Emperours Brother, ſo the Proteſtant ſide, *Zurik*, *Berne*, and *Baſil* entred into a confederacy, firſt with the City of *Straſburgh*, and ſhortly thereafter with the *Lantgrave* of *Heſſe*, that thereby they might be ſtrengthened and aided againſt the Popiſh Cantons. The differences in Religion put them to it to chooſe other confederates. Nevertheleſſe, I can eaſily admit what *Lavater* judiciouſly obſerveth upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did ſhine among a people are not

See M. Foxacts and monuments vol. 2. pag. 86. 870. edit. 1589.

See the Eſtates Principalities & Empires of the world, tranſlated by *Grimſton* pag. 364. to 370.

Acts and monuments ubi ſupra, pag. 872. *Sleid.* Com. lib. 7. pap. 106. 119. 120.

not to be raſhly broken; even as the beleeving husband ought not to put away the unbeleeving wife whom he married when himſelf alſo was an unbeleever, if ſhe be willing ſtill to abide with him. Whatſoever may be ſaid for ſuch Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcuſable.

Peradventure ſome have yet another Objection: this is an hard ſaying (ſay diverſe Malignants) we are looked upon as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are ſtill eſteemed enemies to the Cauſe of God, and to his ſervants. *Anſwer*, This is juſt as if thoſe traitors, Covenant-breakers, and other ſcandalous perſons, from which the Apoſtle bids us turne away, 2 *Tim.* 3. 5. had objected, if we have no forme of Godlineſſe, we are looked upon as aliens, and ſuch as are not to be numbred among Gods people, yet now when we have taken on a forme of Godlineſſe, we are in no better eſteem with *Paul*, but ſtill he will have Chriſtians to turne away from us: Yea, tis as if workers of iniquity living in the true Church, ſhould object againſt Chriſt himſelf, if we pray not, if we hear not the Word, *&c.* we are not accepted, but rejected for the neglect of neceſſary duties, yet when we have prayed, heard, *&c.* we are told for all that, *Depart from me ye workers of iniquity, I never knew you.* Men muſt be judged according to their fruits, according to their words and works, and courſe of living; and if any who have taken the Covenant ſhew themſelves in their words and actions to be ſtill wicked enemies, our eyes muſt not be put out with their hand at the Covenant.

If any diſaffected ſhall ſtill inſiſt and ſay; But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. Anſw. 1. If any known malignant or complier with the rebels or with any enemy of this Cauſe hath been received either to the Covenant or Sacrament, without ſignes of Repentance for their former malignancy, and ſcandale (ſuch ſignes of Repentance I mean, as men in Charity ought to be ſatisfied with) 'tis more then Miniſters and Elderſhips can anſwer either to GOD or the Acts and conſtitutions of this Nationall Church. I truſt all faithfull and conſcientious Mi-

niſters have laboured to keep themſelves pure in ſuch things. Yea the Generall Aſſembly hath ordained that known compliers with the rebels, and ſuch as did procure protections from the enemy, or keep correſpondence and intelligence with him, ſhall be ſuſpended from the Lords Supper, till they manifeſt their Repentance before the Congregation. Now if any after ſignes and declaration of Repentance have turned again to their old wayes of malignancy, their iniquity be upon themſelves, not upon us. 2. Men are no otherwiſe drawn or forced into the Covenant, then into other neceſſary duties. Nay it ought not to be called a forcing or compelling. Are men forced to ſpare their neighbours life, becauſe murther is ſeverly puniſhed? or are men compelled to be loyall, becauſe traitors are exemplarily puniſhed? There may and muſt be a willingneſſe and freeneſſe in the doing of the contrary duty; although great ſins muſt not go away unpuniſhed. Men are not compelled to vertue, becauſe vice is puniſhed, elſe vertue were not vertue. Thoſe that refuſe the Covenant, reproach it, or rail againſt it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were known to take the Covenant againſt his will, he were not to be received. 3. Theſe two may well ſtand together, to cenſure the contempt or neglect of a duty, and withall to cenſure wickedneſſe in the perſon that hath taken up the practiſe of the duty. If any *Iſraelite* would not worſhip the true God, he was to be put to death, 2 *Chron.* 15. 13. but withall, if, worſhipping the true God, he was found to be a murtherer, an adulterer, *&c.* for this alſo he was to be put to death. The Generall Aſſembly of this Church hath appointed that ſuch as after admonition continue in an uſuall neglect of Prayer, and the Worſhip of God in their Families, ſhall be ſuſpended from the Lords Supper, till they amend. Yet if any man ſhall be found to make Familie Worſhip a cloak to his ſwearing, drunkenneſſe, adultery or the like, muſt theſe ſcandalous ſinnes be uncenſured, becauſe he hath taken upon him a forme of godlineſſe? God forbid. 'Tis juſt ſo here, refuſers of the Covenant and railers againſt it, are juſtly cenſured? but withall if wickedneſſe and malignancy be found in any that have taken the Covenant, their offence and cenſure is not to be extenuated, but to be aggravated.

I had been but very ſhort in the handling of this Queſtion if new ob-

objections coming to my eares had not drawn mee forth to this length. And now I find one objection more. Some say, the arguments before brought from Scripture prove not the unlawfulneſſe of confederacies and aſſociations with Idolaters, Hereticks or prophane perſons of the ſame Kingdom, but only with thoſe of another Kingdome. Anſw. 1. Then by the conceſſion of thoſe that make the objection, 'tis at leaſt unlawfull to aſſociate our ſelves with any of another Kingdome, who are of a falſe religion or wicked life. 2. If familiar fellowſhip even with the wicked of the ſame Kingdom be unlawfull, then is a military aſſociation with them unlawfull; for it cannot be without conſulting, conferring, converſing frequently together. It were a prophane abuſing and mocking of Scripture to ſay, that we are forbidden to converſe familliarly with the ungodly of another Kingdom, but not with the ungodly of the ſame Kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the ſame Kingdome; for what is this but to open a wide gate upon the one hand, while we ſeem to ſhut a narrow gate upon the other hand? 3. Were not thoſe military aſſociations, 2 *Chron.* 19. 2. and 25. 7, 8. condemned upon this reaſon, becauſe the aſſociats were ungodly, haters of the Lord, and becauſe God was not with them. Now then *à quatenus ad omne.* The reaſon holds equally againſt aſſociations with any of whom it can be truly ſaid, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Iſrael* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not ſo much from wicked heathens (there was not ſo much fear of that) as from wicked *Iſraelites.* 5. Saith not *David*, *I will early deſtroy all the wicked of the Land*, *Pſal.* 101. 8. and, *Depart from me all ye workers of iniquity*, *Pſal.* 6. 9. How can it then be imagined that he would make any of them his aſſociats and helpers in War?

Amandus Polanus Coment. in *Ezek.* 16. 26, 27, 28.

Qui Eccleſiæ ſcortationem, hoc eſt, idololatriam vel falſam doctrinam, & confœderationes cum impiis reprehendit, non eſt Hereticus, non eſt Shiſmaticus, non eſt ingratus adverſus matrem Eccleſiam: Alioquin etiam Ezekiel *cum* Jeremiâ, *aliiſque Prophetis, fuiſſet Hereticus, aut Shiſmaticus, aut ingratus,*

TO

TO THE

RIGHT REVEREND,

The Commiſſion of the

GENERALL ASSEMBLY.

My very Reverend and dear Brethren,

ALthough the LORDS hand detaineth me from attending Your meetings, yet as long as I can write or ſpeak, I dar not be ſilent, nor conceal my thoughts of any ſinfull and dangerous courſe in the publick proceedings. Having therefore heard of ſome motions and beginnings of complyance with thoſe who have been ſo deeply engaged in a War diſtructive to Religion, and the Liberties of the Kingdomes; I cannot but diſcharge my conſcience in giving a Teſtimony againſt all ſuch complyance. I know, and am perſwaded, that all the faithfull Witneſſes that gave Teſtimony to the Theſis, that the late Engagement was contrary and diſtructive to the Covenant, will alſo give Teſtimony to the Appendix, That complyance with any who have beene active in that Engagement is moſt ſinfull and unlawfull. I am not able to expreſſe all the evills of that complyance, they are ſo many; Sure I am, it were a hardening of the malignant Party, a wounding of the hearts of the Godly; a infinite wronging of thoſe who from their affection to the Covenant and Cauſe of GOD have taken their life in their hand; A great ſcandall to our Brethren of *England*, who as they have been ſtrengthened and encouraged by the hearing of the zeal and integrity of the well affected in this Kingdome, and how they oppoſed the late Engagement: So they would be as much ſcandalized to hear of a complyance with malignants now. Yea, all that hear of it might juſtly ſtand amazed at us, and look on us as a people infatuated, that can take in our boſome the fiery Serpents that have ſtung us ſo ſore.

But

But above all, that which would heighten this ſin even to the heavens, is this, That it were not only a horrible backſliding, but a backſliding into that very ſin which was ſpecially pointed at, and puniſhed by the prevalencie of the malignant Party: GOD juſtly making them thornes and ſcourges who were taken in as Friends, without any reall evidence or fruits of Repentance. Alas, ſhall we ſplit twice upon the ſame Rock. yea, run upon it, when GOD hath ſet a Beacon on it; Shall we be ſo demented as to fall back into the ſame ſin, which was engraven with great letters in our late judgement; Yea, I may ſay, ſhall wee thus out-face and out-dare the Almighty by protecting his and our enemies, when he is perſecuting them, by making Peace and friendſhip with them when the anger of the LORD is burning againſt them; by ſetting them on their feet, when GOD hath caſt them down; Oh ſhall neither Judgements nor Deliverances make us wiſe; I muſt here apply to our preſent condition, the words of *Ezra*. *And after all this is come upon us for our evill deeds, and for our great treſpaſſe, ſeeing that thou our GOD haſt puniſhed us leſſe then our iniquities deſerve, and hath given us ſuch deliverance as this: Should we again break thy Commandements and joyne in affinitie with the people of theſe abominations! Wouldeſt thou not be angry with us, till thou haſt conſumed us, ſo that there ſhould be no remnant nor eſcaping?* O happy *Scotland* if thou canſt now improve aright and not abuſe this golden opportunitie, but if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and wo upon wo ſhall be upon thee from the Lord.

This Teſtimony of a dying Man, (who expects to ſtand ſhortly before the Tribunall of Chriſt) I leave with you my Reverend Brethren, being confident of You through the LORD, that ye will be no otherwiſe minded but that as Men of GOD, moved with the zeal of GOD, You will freely diſcharge Your conſciences againſt every thing which You ſee lifting up it ſelf againſt the Kingdome of the LORD JESUS: This ſhall be Your Peace and Comfort in Your latter end; Now the GOD of all Grace eſtabliſh You, and direct You, and preſerve You all blameleſſe to the end, and bring others out of the ſnare that hanker after that complyance. So prayeth,

Your moſt affectionate Brother
to ſerve You in what I can
to my laſt.
GEORGE GILLESPIE.

Kirkcaldie, September 8.
1648.

The Teſtimony of Mr. *George Gilleſpie* againſt Aſſociation and Complyance *with malignant enemies of the Truth* and Godlineſſe: Written two dayes before his death.

SEing now in all appearance the time of my diſſolution is very near, although I have in my latter Wil declared my minde of publick affaires, yet I have thought good to adde this further Teſtimony, that I eſteem the malignant Party in theſe Kingdomes, the ſeed of the Serpent, enemies to Pietie, and Presbyteriall Government, (pretend what they will to the contrary) a generation that have not ſet GOD before them. With the malignants are to be joyned the profane and ſcandalous, from all which, as alſo from hereſies and errors, the Lord I truſt is about to purge his Churches. I have often comforted my ſelf (and ſtill do) with the hopes of the Lords purging this polluted Land, ſurely the Lord hath begun and will cary on that great Work of mercy, and will purge out the Rebels: I know their will be alwayes a mixture of Hypocrites, but that cannot excuſe the conniving at groſſe and ſcandalous ſinners. This purging Work which the Lord is about, very many have directly oppoſed and ſaid by their deeds, we will not be purged nor refined, but we will be joyning and mixing our ſelves with theſe whom the Miniſters preach againſt as malignant enemies to God and his Cauſe. But let him that is filthy, be filthy ſtill, and let Wiſdome be juſtifyed of her Children. I recommend to them that fear God, ſadly and ſeriouſly to conſider that the holy Scripture doth plainly hold forth. 1. That the helping of the enemies of God, or joyning and mingling with wicked men, is a ſin highly diſpleaſing. 2. That this ſin hath ordinaryly enſnared Gods People into diverſe other ſins. 3. That it hath been puniſhed of God with grievous judgements.

4. That

4. That utter deſtruction is to be feared, when a people after great mercies and judgements relapſe into this ſin, *Ezra.* 9. 13, 14.

Upon theſe and the like grounds for my own exoneration, that ſo neceſſary a Truth want not the Teſtimony of a dying Witneſſe of Chriſt, alſo the unworthieſt among many thouſands: And that Light may be held forth, and warning given, I cannot be ſilent at this time; but ſpeak by my pen when I cannot by my tongue, yea, now alſo by the pen of another, when I cannot by my own, ſeriouſly and in the name of Jeſus Chriſt, exhorting, and obteſting all that fear God and make conſcience of their wayes, to be very tender and circumſpect, to Watch and Pray that they be not enſnared in that great dangerous ſin of conjunction or complyance with malignant or profane enemies of the Truth, under whatſoever prudentiall conſiderations it may be veriſhed over, which if men will do, and truſt God in his own way, they ſhall not only not repent it, but to their greater joy and peace of Gods people, they ſhal ſee his work go on and proſper glorioufly. In witneſſe of the premiſſes, I have ſubſcribed the ſame with my hand at KIRKALDI, *Decemb.* 15. 1648. Before theſe witneſſes, *M. F. Carmichael* Miniſter at Markingſ. and M. *Alex. Moncrief* Miniſter at *Skonie.*

This far did the Author write with his own hand, two dayes before his death; but finding his vveakneſſe encreaſe, that he vvas able to write no more, he dyted that vvhich follovveth.

Sic ſubſcrib. *George Gilleſpie.*

F. C. Witnes.

A. M. Witnes.

Followeth that part of *Mr Gillespie* his Letter-Will, unto which the former testimony relateth.

BEing through much weakneſſe and ſickneſſe in expectation of my laſt change, I have thought good by this my Letter-Will under my hand to declare firſt of all that the expectation of death which appeareth not to be far off doth not ſhake me from the Faith and Truth of Chriſt which I have profeſſed and preached; neither do I doubt but this ſo much oppoſed Covenant and Reformation of the three Kingdomes is of God and will have a happy concluſion. It hath pleaſed God who chooſeth the fooliſh things of this world to confound the wiſe, and the things that are not to confound the things that are to imploy me (the unfitteſt and unworthieſt among many thouſands) in the advancing and promoting of that glorious work; and now I repent no forwardneſſe or zeal that ever I had therein, and dare promiſe to as many as will be faithful and zealous in the Cauſe of God, it ſhall be no grief of heart to them afterward, but matter of joy and peace; as this day I find it, through Gods mercy paſſing by my many and great infirmities, & approving my poor endeavours in his cauſe. But if there be a falling back to the ſin of complyance with malignant ungodly men, then I look for the breaking out of the wrath of the Lord till there be no remedy. O that there were ſuch a ſpirit at leaſt in ſuch of our Nobility as ſtand for the Truth that they may take more of Gods counſell, and leane leſſe to their owne reaſon and underſtanding. As from dangers on the other hand from Sectaries, I have been and am of the opinion that they are to be prevented and avoided by all lawfull means; but that the dangers from malignants are neareſt and greateſt in this Kingdome.

Kircaldie, September 1. 1648.

FINIS.